

3682
*The Lawfulness and Use of Organs in the
Christian Church.*

Asserted in A

SERMON

Preach'd at

TIVERTON

IN THE

County of Devon

Upon the 13th of September, 1696.

On Occasion of an ORGAN's being Erected
in that Parish-Church.

By *JOHN NEWTE*, M. A.

Rector of *Tiverton* in *Devon*; sometime
Fellow of *Baliol Colledge* in *Oxford*.

The Second Edition.

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The Court of Chancery
in the County of Devon

IN REM
MEMORANDUM

IN THE
MATTER OF

THE
COUNTY OF DEVON

By Order of the Court
in the County of Devon



BY ORDER OF THE COURT
IN THE COUNTY OF DEVON

THE
COUNTY OF DEVON

TO ALL WHOM THESE PRESENTS SHALL COME
I COMMANDETH YOU THAT YOU DO
SEEK TO HAVE THE SAME
PUT IN EXECUTION

To the Right Reverend Father in
God, **JO NATHAN** Lord Bi-
shop of **EXETER**.

My Lord,

WE Have at last, with your Favour and Encouragement, Erected an Organ in our Parish Church. A thing which I have almost these Ten Years endeavoured to do; and had once obtained the Recommendation of it from your Lordship's worthy Predecessor, the late most Reverend Archbishop of York. This seemed at that Time to be Embraced and Subscribed to with great Affection by the whole Body of our Corporation; but the Want of Sincerity in some, or a vigorous Prosecution in others, under the Everlasting Presence of the Badness of the Times, gave a Discouragement to the Design, however Useful and Beneficial it was; and so for that Time it came to Nothing.

But now I hope our Tempers are changed for the better, and that they are not so bad, as they may be represented to be; which our continual Aversion to this sort of Church Music, would give the World too great Cause to suspect. We have therefore taken the best Course to remove such a Suspicion, and to shew, That we Resolve with our utmost Zeal and Diligence and Sincerity to Serve God, according to the Methods of our Excellent Constitution, in his own House of Prayer; and by the help of the Organ to raise our Affections and Excite our Devotion thereto.

This being the first Erected in your Lordip's Diocess (out of the City) since the Great Rebellion had destroyed the Use of them in many Places. I could not but judge it most proper to Dedicate this Discourse, which was Preached to a very Numerous Auditory, at the Time our Organ was first made Use-of, to your Name, under the happy Influence of whose Government, we enjoy so much Safety and Defence in our present Establishment.

The Epistle Dedicatory.

The Subject indeed deserves your Protection, while it already has your Encouragement: But the Blame of the Composition must lye at my own Door, and I have no mind to add to that by making an Apology for its Publication.

I could not indeed well avoid the giving leave to some Friends to Transcribe a Copy who desired it; unless, I should seem to shrink from a Justification of what I delivered to them from the Pulpit, which I think too mean a Thing, both with Respect to the Dignity of my Office, and the Argument I have undertaken to defend. Therefore I chose rather to gratifie them this way, than to give them that Trouble, which I am sure would make it less Answer their Expectation.

My Lord,

You have given a Noble Example to all others who possess the same Station and Dignity in our Church with You, to be as vigorous in Promoting the Interest, and Defending the Rights of its Constitution. Which, if followed, would make some of us happy beyond our Expectation, and others beyond their Design, if not against their Wills. Then we might see our Excellent Establishment and Old England flourish in our Time, as they did in that of our Forefathers.

May you still go on with a Primitive Zeal and Courage to support this best Part of Christianity; For, if this be ever suffered to fall, we have too much reason to think, That little else but Anarchy and Confusion, if not Atheism and Profaneness, will quickly follow. Past Experience of this will, I hope, sufficiently forewarn us against future Danger. And that the former may never again be tried, nor consequently the latter ever more be felt in our Land, is and shall be the constant Prayer and Endeavours of,

My LORD,

Your Lordship's

Tidcombe, Sept. 24.

1696.

most Obedient and

most Faithful Servant,

J. D. NEWTE.

The Lawfulness and Use of Organs in the Christian Church.

PSALM CL. 4. latter part.

...Praise him with stringed Instruments and Organs.

WHEN *holy David*, the great Pattern for Adoration and Praise, either upon occasion of some signal Deliverance received at the Hands of God; or being moved with a more than ordinary Impulse of the Spirit, to Laud and Magnify his Holy Name for the Multitude of his Mercies.

Or when he more ordinarily Addressed himself unto him in Publick Prayer and Thanksgiving, making known his Requests, making Profession of his Faith, complaining of the State of the Wicked; of the Malice of his Enemies; giving Encouragement to the Pious, or Comfort to the Afflicted; and upon most other Occasions incident to the State and Condition of Himself and People.

He presently composed a *Psalms*, and sent for the chief Prefect of his Choir, to fit and prepare it to some Musical Instrument, suitable to the Occasion, to Elevate his Mind, and to Excite his Devotion.

And when his Predecessor *Saul* was possessed with the *Evil Spirit*, the Royal Prophet having notice of it, Took an Harp 1 Sam. 16. 23. and play'd with his hand. So the latter part of the Verse says, *Saul was refreshed and was well, and the Evil Spirit departed from him.*

This *Evil Spirit from the Lord*, was thought to be a deep A Lapid in v. 14. Melancholy, which oppressed his Spirits, and discomposed his Mind, and which might lye the heavier upon him, through the Instigation of the Devil, being most apt to work Mischief upon melancholy People, and to bring them into such a kind

of Distraction. The proper Cure of this was concluded to be a seasonable Application of Musick: The force of which, when made by the skillful Hand of the inspired Musician, the Devil could not withstand: But in spite of his fomenting the Disease, *Saul's* Mind was exultated, and his Melancholy driven away.

It will not be now amiss, I hope, if from such Instances of the Use and Power of Musick, I take the same Method of the *Psalmist*, in recommending to your Practice, the constant offering up your Prayers and Praises unto Almighty God, in this his own *House of Prayer*, and in order to the being more Devout and Zealous in the Divine Worship and Service, according to the excellent Method of our Incomparable Liturgy, if I recommend also the Use of Church-Musick in order to your more Solemn, Lively and Affectionate Performance of it.

This being most proper to raise our Affections, to cheer up our Hearts, and to invigorate, as well as to Regulate our Desires; and likewise to drive away the *Evil Spirit* from us. I do not mean only such an heavy and melancholy Spirit as *Saul's* was, but a much worse; and no doubt, both raised and fomented by the Devil too, viz. The Spirit of Division, and Hatred, and Animosity. The Spirit of Anger, of Envy, of Malice, of Revenge, and other such disorderly and mischievous Passions, which this will be apt to drive from our Minds, and is a proper Remedy against.

Those great Ends, among many others, which I shall hereafter shew, being very likely to be promoted by this means, will abundantly compensate for that pious and Exemplary Beneficence we have shewn, in erecting this stately and magnificent Structure of an *Organ*, now Dedicated to the Honour of God, the Service of his Church, and the Good of his People. By an happy Providence, is this again restored to that very Place, from whence the other, by Sacrilegious Hands, was sometime since pull'd down and destroyed.

And I doubt not but those who have so freely contributed towards it, will conclude their Money put to a very good Use, and that they'll find a great Satisfaction in it themselves, and the greater constantly, as they see the Benefit and Advantage of it redound both to themselves and others. And may the Blessing of God go along with it, and descend upon the Heads of those particularly, who have been the Encouragers and Promoters of it.

To which, if it may in any wise contribute, I shall make it the Business of this Day to assert the Lawfulness, and recommend the Use of it. And this I have chosen to do, from a Consideration of these most express Words of the Psalmist, to this Purpose, in the Conclusion of that Divine Collection of his in this last Psalm, which, by the Title it bears, is *Hallelujah*, or *Praise ye the Lord*. Wherein he exhorts All People to call upon the Lord, and to Praise him in his Sanctuary; and that with all kinds of Musical Instruments, particularly *with stringed ones and Organs*.

I may very well here take for granted, I suppose, that Praise is one of the most Delightful, as well as one of the most Necessary Duties we are oblig'd to perform towards God. That 'tis of an Eternal Obligation upon us; and which engages all People at all times and in all Places. And also, That we are to take the best Course, and make use of the best Means, where they may be had, with respect to those Times and Places, to make this Duty most Affectionate and Ardent, considering our own Weakness and Indisposition; and likewise most Solemn and Acceptable, with Respect to the Majesty of God.

This I am to shew may be by Musical Instruments, and among them, *The Organ*, as being the greatest help to this sort of Devotion.

By *Stringed Instruments* in this Place, * *Felix, Cajetan* and others suppose is to be understood some sorts of them, now unknown to us. But according to the Hebrew Word *תוף*, it signifies such a one as is compounded of many sorts of Musical Instruments, and contains much Variety of Musical Harmony, and Melodious Sounds, like unto that of the *Organ* now in use; but differs from it in that they were to be play'd upon without the help of Wind, which this is not.

And 'tis further observable, that an *Organ* in the Original is derived from a Root, which signifies to *Love with ardency and vehemence*, it seeming so to express the Nature of the Thing, whose Use is to stir up the Affections of the Soul towards God, that People cannot but be in love with it.

In treating of which I shall proceed after this Method.

First, I shall assert the Lawfulness of *Musick*, both *Vocal and Instrumental*, and particularly of the latter. In the Time of Divine Service, as well in the Christian Church now, as in the Jewish Church heretofore.

Secondly, I shall shew the great Use and Advantages of it.

Thirdly, I shall Answer the most material Objections, which the Adversaries of Church-Musick have against this Practice. And

Lastly, I shall conclude the whole, with an Exhortation to you to stick heartily and devoutly to the Performance of that Excellent Church-Service of ours, established in the Church of England, as being the fittest and best of any in the whole Christian World, to answer the Ends of our Holy Profession, namely, to give us a peaceable and happy Life here, and to bring us to Heaven hereafter.

I. And First, I am to assert the Lawfulness of Musick, both Vocal and Instrumental, and particularly of the latter in the Time of Divine Service, as well in the Christian Church now, as in the Jewish heretofore.

Towards the Proof of which, I shall draw some Arguments,
 * From the Light of Nature and the Reason of the Thing.
 * From the Authority of the Scripture, and the Institution of David consequent thereupon. * From the Sense of the Apostles in the New Testament. * From the Opinion and Practice of the Reformed Churches, both at home and abroad. And * particularly from the Judgment of the most Eminent Men among those, who dissent from our Church in other Matters.

This I take to be sufficient for the Proof of the Thing before us; after which, I presume, its Lawfulness cannot well be called in question.

§ 1. The Lawfulness of that cannot certainly, with any tolerable Reason, be denied, which all Ages have allowed and approved of. * God's own People of old made their Approaches unto the true God in a Religious Manner with the Solemnity of Musick, as well as the Heathen to their false Gods. Both finding such a Natural Fitness in the Thing, as would be likely to excite their Devotion, and make it the more acceptable. And therefore, this being the general Practice of all Nations that we read of, seems to argue such a Way of Worship to proceed from the Dictates of Natural Religion, which Men were not so much Taught as Born to.

* 1 Chron. 15.

16.

25. 1.

Ecclus. 50. 16,

17, 18.

The High Priest taught the People to Praise God and Pray therewith.

2 Chro. 15. 14.

It was used at making a Covenant with God.

Hence

Hence we find from the Testimony of Scripture, that before the Law was given by *Moses*, or Directions made in this Case by *David*, there were Instruments of Musick used, and a Song made upon a Religious Account; as appears by these Two Instances of *Miriam* the Sister of *Aaron*, and of the Prophets who came to meet *Saul*. The former we read of *Exod. 15. 20, 21.* who celebrated the Deliverance of the *Israelites* out of *Egypt*, was no less than a Prophetess, and she did it after this manner: *She took a Timbrel in her hand, and all the Women went out after her, with Timbrels and Dances. And Miriam answered them, Sing ye to the Lord, &c.* 'Tis supposed here, that they sung to one another by turns this famous Song of *Moses*, the Men beginning, and the Women answering them; or else the Propriety of Speech would not so well hold, of *Miriam's* answering them, &c.

The other Instance was after the delivering of the Law, but before the Reign of *David*, or any prescript Appointment of it, *1 Sam. 10. 5.* where the Company of Prophets (are met by *Saul*) coming down from the High Place, with a *Psaltery*, and a *Tabret*, and a *Pipe*, and an *Harp* before them; while they Prophesied and sang Praises unto God.

If we look into the Practice of the Heathen World, we shall find Instances of the same kind. *Homer*, one of the ancientest Writers among them, mentions the *Greeks* Usage in Celebrating the Praises of their Gods with an *Harp*. The *Phrygians* with a *Drum*. And the *Egyptians* with a *Timbrel*. So the Idol-Worship in the Eastern part of the World, mentioned by the Prophet *Daniel*, was performed with all kinds of Musical Instruments and Musick. And the *Western* or the *Roman* had Musick a great Ingredient in their Religion, and erected a Colledge of *Tibicines* or Players upon Wind-Musick, and endowed them with great Priviledges, for their Solemn Performances herein.

§ 2. But this is nothing to the Endowments that were made, by *David* upon the several Officers, which were concerned in its Performances both in the *Tabernacle*, and also the *Temple*.

He

The Invention of Musick was formerly, as to be in the Days of *Lamech*, the sixth from *Adam*; his Son *Jabal* was the Father of all such as handle the *Harp* and the *Organ*, *Gen. 4. 21. 1. 2.* He was the Author and Inventor of these. And in the Days of *Job*, who is thought to have lived before *Moses*, those Instruments of Musick which served to rejoice and cheer up Mens Hearts at their Feasts, *Job 21. 12.* God thought fit to Consecrate to a Religious Use, and made them Instruments of much Honour to his Church, and much Devotion to his People, *Dr. Hickman Conc. in Psal. 100. 1. p. 14.*

1 Sam. 10. 5.

Dr. Hammond in loc.

Dan. 3. 5.

1 Chron. 25. Chap. 23. 5.

David being
a King and a
Prophet, could
not only do
this at that
time, but pre-
scribe the Use
of it in the
time of the
Messias, whose
Type he was.
Psal. 45. & 146.
1 Sam. 13. 14.

He first gave the Establishment to it in the Jewish Church, and by the Assistance of the Holy Ghost, made such Heavenly Compositions, as not only supplied the Jews, with the most Excellent Forms of Prayer and Praise, upon all Occasions, befitting that State: But to whom all after Ages are beholden for their Instructions herein, and for those lofty Strains of Divine Eloquence, which have wonderfully improved the Devotions of the Christian Church.

And 'tis from so great a Man as this *after God's own Heart*, as well as from the Reason and Usefulness of the Thing, that we in a great Measure owe, the Advantages of Vocal and Instrumental Musick among us.

The Light of Nature indeed has given great Directions in this Matter: But the Revelation of God to his Prophets, greater. Whereby Mankind in general have been loudly called upon by Holy David particularly, and a great part of it has heard the Voice of the Prophet, and made use of such Means, as have raised their Devotion to an higher pitch than otherwise they could have done, and consequently have *made the Praises of God more abundantly Glorious*.

This is done by the Help of Artificial Songs and Instrumental Musick, to supply the Defects, and to heighten the Performances of corrupted Nature; and to assist in Repairing that Voice of Joy and Gladness in serving the Lord, which had been miserably broken by Disobedience and Sin, and made in a great measure defective, and not so capable alone to reach the Delights, and to attain the Perfections of that blessed Employment.

This *sweet Psalmist* (or Singer) of Israel therefore, with divers other Prophets, who were inspired besides him, for this Purpose, as *Heman, and Asaph, and Jeduthun, and perhaps the Sons of Corah too*, whom we read of among the Compilers and Singers of David's Psalms, introduced into the Church of God among the Jews, the Use of such Instruments, as were thought fit by them, being so Divinely Inspired, to raise the Spirit of Devotion among the People, and to make them celebrate the Praises of their Creator in the most Solemn Manner, and with the greatest Alacrity and Exultation as could be imagined; best becoming the Reason, and answering the End of the chiefest Part of the Creation.

And

And from thence we may argue, If this was useful under the Jewish State, why not under the Christian? Have not Christians sometimes the same Deadness and Dulness, and Spiritual Indisposition in the Service of God, which the Jews had, and which lack to be shaken off? Do not the Members of the Christian Church in the Performance of their Worship, labour under the same Defects of these sorts? And consequently, Do they not stand in need of some such Helps and Assistances, to move their Affections, to raise their Devotion, to shake off their Drowsiness, and to inspire their Thoughts with Clearfulness and Zeal, with Love and Veneration, when they make their Addresses unto him, in Prayer and Thanksgiving? If they do, as 'tis too manifest they do; for that Reason, have they always had the proper, if not necessary Assistance of Church-Musick among them.

Of Vocal * from the very beginning of Christianity the Apostles of our Lord, and the Primitive Christians practised it themselves, and recommended it to others. And Instrumental

of *charias*, and of *Simeon*, Luke 1st and 2d Chapters. And what is said in the Opinion of *Socrates*, concerning *St. Ignatius* (who was supposed to be the Child, which our Saviour took and set in the midst before his Disciples, when he said, *Math. 18. 3. Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven*). That 'twas he who first brought the Alternate way of Singing into the Christian Church; having learnt this from a Vision of Angels, thereby concluding the better to stir up one another's Affections, and coming nearer to the Heavenly Pattern, where the Seraphims cry one to another, *Holy, Holy, Holy Lord God of Hosts*, *Isa. 6. 3. Sacri Hist. Ecclesi. l. 6. c. 8. De Comen's Comparison to the Temple, Part 2. § 2.* And of the famous *St. Ambrose*, who added most melodious and artificial Singing to the Divine Service, in the Church of *Milan*, whereof he was Bishop; and this way among the rest; which soon after was propagated to others. He it was who composed the most Seraphick Hymn, which is in the Church, called the *Te Deum*, in Honour of the Blessed Trinity; which noble Strains, 'tis thought he received down by Tradition from the Compositions of the Apostles, or some other Primitive Christians, who were inspired with the Gift of Singing. And for that reason have we such frequent mention made of their Singing to and Praising God, and *Spiritual Songs and Hymns*, in the first and purest Ages of Christianity, when they were so unfortunate as to be under the severest Persecution; And to that Infelicity alone we owe the want of Instrumental Musick to help out and exalt their Devotion. And *Pliny*, giving an account to the Emperor *Trajan*, of the Christians, says, *Hanc sibi summam vel Culpa vel Erroris Christianorum, quod essent soliti, stato die, ante Lucem convenire, Carminque Christo, quasi Deo dicere secum Invicem.* Lib. 10. Ep. 97. de Christianis.

It will be too tedious to mention what great things are spoken concerning the Singing among the best Christians, both by the Greek and Latin Fathers, *St. Chrysostom*, *St. Basil*, *Just. Martyr*, *St. Augustine*, *Tertullian*, &c. And that the grave and plain Tune in the Psalms, now retained in our Cathedral Churches, was set by *Gregory the Great*, who flourish'd about the End of the Sixth Century; a Man very diligent in regulating and accomplishing all the Publick Offices of the Church, whom none of his Successors ever equal'd; *Platina de Vit. Pontif. Greg. 1* — many other Authorities are reckoned up by the Bishop of *Cork*, in his *Duty of Singing*, &c.

And

And I know not why I might not with them, mention the Authority of the Worthies of our own Age, the great Lights of the English Church, *Hacker, Hammond*, and others, who were Men of as great Learning and Piety as they, and why not of as great Authority among us, concerning that other way of Singing, with the Instruments of Musick, joined to their Voices? If this be Ceremonial, why not the other? and both be abolished, or neither.

too, when it got Establishment in the World, and had the Protection of Kings and Emperors, being freed from the severe and lasting Persecutions it lay under for above Three hundred Years together. And then afterwards, through the Disconsolateness of the Times which followed, it could not presently appear with that Splendor, as to have all those Ornaments and Advantages which might well belong to it.

We may conclude therefore, That 'twas through the Necessity, and not the Choice of the Primitive Christians, that so helpful a Thing as Instrumental Musick in the Service of God, was not more early received into the Christian Church. And the just * *Encomium* they give of it, shews what was their Mind and Desire about it, though they were not able to bring it to effect.

* *Protestat*
Aures Religio-
sa Mulcedo.
S. Cypr. Epist.
ad Donatum.
Vide S. Basil.
Homil. in Ps. 1.
S. Aug. variis
in Locis.

Ephes. 5. 19.
Col. 3. 16.
James 5. 13.
Vide Criticos
Guelpt. &
Grot. in Ephes.
5. 19.

Psalmus est
in quo concin-
endo adhibetur
Musicum
aliquod Instru-
mentum præter
Lingua.

Hymnus est propriè
Landis Canticum,
sive alta Voce,
sive aliter Can-
tur. Oda non
Landes tantum continet,
sed Paraphrases &
alia Argumenta,
Calvinus in Col. 3. 16.

§ 3. It is observable, That when the Apostle, St. Paul, recommends the use of Psalms and Hymns, and Spiritual Songs, and to singing and making Melody in our Hearts to the Lord, Ephes. 5. 19. And St. James, when he speaks of Singing in token of a Religious Joy, says, *Is any merry? let him sing Psalms.* By which, doubtless, they understood the Psalms of David, which are used in the Jewish Church. And by singing them, in both those Places, it is to be supposed, they mean with Instruments of Musick. And to make the Truth of this Observation the more manifest to you, it is plain they express themselves by Words, which in the Original (*Ψαλλομεν*, and *Ψάλλετε*, from whence, that Instrument called the *Psaltery*) signify most properly, a singing with an Instrument.

Hymnus est propriè Landis Canticum, sive alta Voce, sive aliter Cantur. Oda non Landes tantum continet, sed Paraphrases & alia Argumenta, Calvinus in Col. 3. 16.

* Bishop of
Derry's Dis-
course con-
cerning the
Inventions of Men

And a Reverend * Prelate observes from hence, "If they had not approved the Jewish way of Singing them, which was with Instruments, they would not have used a Word In the Worship of God, c. 1. § 1.

that

that imported it. Nay, it is not to be doubted, but (that they who took so much Care for the Regulating and well Ordering of the Church in after Ages) would have cautioned against it, if they thought it improper, and that Singing with Instruments, was not consistent with the Spirit and Understanding also. But the Lawfulness of this, and that Singing with the

§ 4. And however meanly this way of *making melody in our hearts unto the Lord*, may be thought by some, it has been certainly of above a Thousand Years standing in the Christian Church; and been Received and Approved of by the Reformed, as well as the Popish Churches (and therefore no part of † Popery). From these latter, I draw no President, any farther, than they agree with the Churches in the purest and best Times. And for the former, the Opinion of *Luther, Calvin*, and their Followers will bear me out, whose Judgments in this Matter I shall just mention.

over the Number of his Name, stand on the Sea of Glass, having the Harps of God;

Luther, speaking of the Communion Service, that it ought to be in the Mother Tongue, || says, "I rather wish than promote it, being not sufficient for so great a Work; for it requires both Mufick and a Spirit. It is plain from hence, what he meant, but because of the troublesome Times where in he lived, he could not effect it.

disiderat. In Vir. Lutheri. He laments the want of Poets and Musicians to Sing Godly Songs. *Potes & Musici nobis desunt*, &c.

But his Followers, it seems, who must be supposed to have best understood their Teacher's Meaning, have effected it. For

* Dr. Darel's Vindlc. of the Church of England, in his View of the Government, &c. in a great part of Germany, Swedeland, Denmark, Switzer-land; and part of Poland, where his Doctrine is received, they have the Exercise of Vocal and Instrumental-Musick in the Worship of God, as we have; and where they have not this Advantage, 'tis reckoned more their Unhappiness than their Choice.

So likewise Calvin gives his Approbation of it in some Places; but being a Man of intemperate Heat and Passion, is inconsistent with himself and others. I shall only mention one, which is his Comment on Amos 6. 5. where he highly com-

† David mends † David; That "whereas, being Musical and a Lover of Musick, he might privately have delighted himself there with, when he was now in Peace and Ease, and past all his Dangers: || yet he chose rather Musical Instruments to the Exercise of Devotion, that he might thereby raise his Mind towards God. — And that they sounding the Praises of God in the Temple, he might excite both himself and others

to the Study of Godliness. *Quam ea-
men David ap-
plicuerit Musi-
ca Instrumenta, ad Pietatis exercitium ut mentem suam ad Deum attolleret; — ut scilicet reso-
narent Laudes Dei in Templo, ut inde una cum aliis Pii se erigeret ad Pietatis Studium,* Calv. in Amos c. 6. v. 5.

* Where all Sects in Religion may meet, and many do. And the Dutch * Churches, which mostly follow him, have the Use of Organs very frequent among them, almost in every Church where the People are of Ability to procure them.

But though none of the Reformed Churches abroad did use them at all, it is sufficient that ours does, to justify their Lawfulness, being by far the best part of the Reformation. Concerning which, omitting the Testimony of our own Eminent Divines, who may, by some People, be thought too partial, I will give you the Judgment of an Excellent Man, and a Foreigner, I mean the Learned Isaac † Casaubon: "If my Judgment (saith he) does not fail me, the sincerest part of the Reformation is in England, where, together with the Study of Truth, flourisheth also the Study of Antiquity.

† Si me cor-
jura non fal-
litotius Rifo-
mationis pars
integerrima est in Anglia, ubi cum studio veritatis, viget Studium Antiquitatis, Ad Claud. Salmaf. Ep. 40.

And this truly was, and is the Design and Glory of our Church, That it retains the Doctrine and Practice of the Pri-mitive

primitive Church, while it throws off the Corruptions and Errors that were foisted into it, in after times. It allows and maintains what is agreeable to Reason, Decency, and good Report, whereby God may be worshipped among us in Spirit and Truth, with Beauty and Devotion.

And for this Reason it Retains the Use of Organs in her Divine Service, as well approving Instruments of Musick to adorn, as to heighten her Devotion. This being the chiefest of them all, and of such admirable Variety and Fulness, as in a manner contains all other Musical Instruments whatsoever. Having such a grave *Decorum* with it, and such a singular Capacity, as is best able to keep an whole Congregation in decent Modulation of Voice, for singing the Praises of God, and with due Elevation of Heart, for the better offering up their Prayers unto him, which are certainly very great Advantages in a Christian Assembly.

And therefore, I say, she retains the Use of the Organ, but not as it were absolutely necessary, or as if the Essence of the Church did consist in it, and that there could be no Church without it: But only as to its *Bene esse*, its flourishing Estate; to which, with respect to the Suitableness of the Times and Usefulness of the Thing, it does abundantly conduce. And God be thank'd, we do not stand singly in Defence of this Usage, we have all, I mean all the best established Churches in the whole Christian World, to concur with us herein, who are of Ability to make so great a Provision, for the better carrying on the Worship of God in the Assemblies of his People. And if we approve our selves to these, 'tis no matter if we disregard the Novelty and Phantasticalness of some singular Humours, and be concerned no otherwise than to Pity and Discountenance the Groundless Cavils, and unreasonable Prejudices of any to the Contrary.

'Twas only through the Iniquity of some Times, as in our long Rebellion, this Use was Sacrilegiously discontinued, to the Infamy of the Nation, the Dishonour of God, and the Detriment of his Church in these Kingdoms. And no Wonder that such an unheard of way of Reformation, by melting of Organ Pipes into Bullets, and pulling down of Churches, should be by such Pretenders to Religion, who not only discountenanced all Decency in Divine Worship, but destroyed that Worship it self, so far as it was promoted by the Publick

Exercise of our incomparable Liturgy, the *Gloria Patri*, the Lord's Prayer, the Creed and the Decalogue; all which remarkably suffered an Eclipse together.

And it's but sitting now, That since the Memory of the Profaneness, Irreligion and Sacrilege of those Days is so offensive, and has been so long a Scandal to us, we should Endeavour to blot out a part of the remaining *Odium*, by Restoring this ancient Use in our Churches, which we have so much Reason, Religion, and Authority for.

2 Chro. 29. 25. And if now, the Judgment of Antiquity, the Use of this among the Jews, God's own Appointment of it by his Prophets, and the Scriptures of the *New Testament* no where forbidding it, or supposing it to be only a Temporary Command, though only from the Severity of the Churches Persecution it was sometime discontinued; but afterwards it flourished again in the Christian Church, when that did; And in the Nature of the Thing it be of perpetual Use, and in the Opinion of the most Learned and Pious Men, of a very good one, be not sufficient Arguments to justify its Lawfulness, nothing will. I am sure nothing can prove it unlawful.

§ 5. But perhaps, what will be of greater Authority with many among us, to Confirm the Lawfulness of this, beyond all which has been hitherto said, will be the Opinion of some Eminent Divines who have separated from us, as particularly Mr. Baxter, and the *Assembly of Divines*, which I shall mention before I dismiss this Particular, that you may see how much they agree with us in this Matter.

P. 412. Mr. Baxter in his *Free Disputations*, gives his Opinion of Church Musick in these very Words: "As for Organs, or other Instruments of Musick (says he) in God's Worship, they being a Help, partly Natural, partly Artificial, to the "Exhilarating of the Spirits for the Praise of God, I know "no Argument to prove them simply Unlawful, but what "would prove a Cup of Wine unlawful, or the Tune and "Metre and Melody of Singing unlawful.

Quest. 127. And more largely does he deliver himself in these *Five Arguments* in his *Cases of Conscience*, annexed to his *Christian Directory*,

As 1. "God set it up long after *Moses's* Ceremonial Law, by *David, Solomon, &c.*"

2. "It is not an Instituted Ceremony merely, but a Natural Help to the Minds Alacrity: And it is a Duty, and not a Sin, to use the Helps of Nature and lawful Art, though not to Institute Sacraments, &c. of our own. As it is lawful to use the comfortable Helps of Spectacles in Reading the Bible, so is it of Musick to exhilarate the Soul towards God."

3. "Jesus Christ joined with the Jews that used it, and never spake a word against it."

4. "No Scripture forbiddeth it, therefore it is not unlawful."

5. "Nothing can be against it, that I know of, but what is said against Tunes and Melody of Voice. For whereas they say, That it is a Human Invention: so are our Tunes (and Metre and Version) yea, it is not a Human Invention; as the last Psalm and many other shew, which call us to Praise the Lord with Instruments of Musick. — And whereas some say, That they find it do them harm; so others say of Melodious Singing: but, as wise Men say, they find it do them good. And why should the Experience of some prejudiced self conceited Person, or of a half-man, that knoweth not what Melody is, be set against the Experience of all others, and deprive them of all such Helps and Mercies, as these People say they find no Benefit by. — More to this Effect he adds in Justification of the Lawfulness of Musick in the Service of God."

To this Opinion of Mr. Baxter's, I shall add that of the Assembly of Divines, very different from those of Geneva on this last Psalm.

"He (say they, speaking of David) exhorteth them, that they might Praise God the better, to stir up their Joy with Musical Instruments". And, The Remark upon it is unsufferable, If Musical Instruments (as is granted) had that Power then, how have they changed their Nature since?

this Psalm to those two places of the Apostle, Ephes. 5. 19. Col. 3. 16. where they farther say, It seemeth most probable, that by Psalms, he means the Psalms of David set to the Harp or Plectry; by Hymns, certain Ditties made upon special Occasions; and, by Spiritual Songs, such as were not Composed before hand, and Prickt before them with Musical Notes, but such as Men coulted by an extraordinary Gift. — And Mr. Pool's Answer on Ephes. 5. 19. sheweth that the Psalms were sung with Musical Instruments.

* No bad Precedents in Devotion.

1 Sam. 18. 6.

1 Chr. 15. 16.

2 Chron. 5. 13.

& 7. 6.

& 23. 13.

Psalm. 98.

& 150.

* 'Tis to be Noted, That the Assembly refer the meaning of

These

These Authorities are great enough, I hope, to balance any thing can be said, by any of the Separation, to the contrary. But I shall speak something more in Justification of the Lawfulness of this, when I come in the Third Place to Answer the Objections against it.

Having spoken thus much concerning the Lawfulness of Church-Musick, which was the First and Chief thing to be done.

II.

I proceed in the Second Place to shew the great Use and Advantages of it.

And these are so many, that 'tis an hard matter not to be long, if not tedious in their Enlargement. But, for my more Regular proceeding, I shall reduce them to these Five Heads:

1. *It will Regulate the untunable Voices of the Multitude and make the Singing in the Church much more Orderly and Harmonious.*

2. *It will stir up the Affections of Men, and make them the fitter for Devotion.*

3. *It will compose their Thoughts, and drive away Evil Suggestions from their Minds.*

4. *It will prepare them for the being better Edified in the Divine Service they are about.*

Lastly, *It will make the whole Service of God be the more Solemn and August, and the People more Serious and Reverent, when they are at it; and more Silent and Grave at their coming in, or going out of the Church.*

These are some of the chief Uses of the Organ which my Meditations suggest, and of them briefly in their Order.

(1.) Then the Organ will Regulate the untunable Voices of the Multitude, and make the Singing in the Church more orderly and harmonious. It cannot be supposed, but there will be great Discord and Jarrings in a mixed Company of Singers, where few perhaps have had the Benefit of Art to tune and help their Voices. And where there is such Confusion and Disorder will naturally follow, which should not be permitted in the Praises of God, if it may be avoided: For we are to endeavour to make his Praise Glorious, and to set it forth after the best manner we can. Praise should be uttered in wisdom, and

and the Lord will prosper it, says the wise Son of Syrach. It being somewhat unreasonable to suppose, God will be delighted with such unpleasant and harsh Tones in his Service, as Men in their Common Diversion would not endure. They seek to accomplish themselves by the Help of Art to Sing well and regularly, to please themselves and Hearers.

And think ye, when they sing to God, it be no matter whether they Sing well or not? They are to pay him the best Services; and in this Case the best are the sweetest, and most harmonious and regular, when their Hearts and their Voices are kept in the best Tune, as they will be with the help of an Organ, which is therefore to be allowed as most useful; this being the only Sort of Musical Instruments which is able to do so, having such a Majestick Loudness, and decent Modulation going a long with it, as will keep all in, and at the same time, both grace the Service and please the Offerer.

(2.) It will stir up the Affections of the Soul, and make them the fitter for Devotion.

There are very few Men of such sprightly and ardent Minds towards the Service of God, but sometimes they will want a little quickning and stirring up to keep them regular and intent in the Duty they are about. And, as for the generality of People, they are flat and dull, and so listless about such a weighty Business. And therefore, if this Indisposition can be rectified by the help of such a Musical Instrument, as in all probability it will, since 'tis its Nature thus apparently to excite and raise Mens Affections, we must conclude it to be mighty Advantage to Religion.

And that it will do so, we have two very remarkable Instances in the Scripture for the immediate Confirmation of it: Both taken from that known Practice of the Prophets in the Old Testament, who, for the promoting of the Spirit of Prophecy within them, and the better raising their Intention towards God at that time, they called for the Musicians to play before them. The one, and the clearest of the two, is that 2 Kings 3, where when Jehoram and Jehoshaphat, the Kings of Israel and Judah made their joyn't Importunity to Elisha to get them Water, for want of which their Hosts were greatly distressed, he bid them bring him a Minstrel. And it came to pass, when the Minstrel play'd, the Hand of the Lord came upon

2 Kings 3, 15, 16, 17.

upon him: And he said, Thus saith the Lord, make this Valley full of Ditches, &c. It shall be filled with Water, that ye may drink, &c. The other Instance is that 1 Sam. 10. 5. when the Spirit of the Lord was to come upon Saul, to make him a Prophet, and to stir up the same Spirit in those Old Prophets who were sent to his Ordination, that they might Prophecy together, 'tis said, The Company of Prophets came down from the High Place, with a Psaltery and a Tabret, and a Pipe, and an Harp before them, &c.

1 Sam. 10. 5.

Of Musick
used In the
Schools of the
Prophets, vide
Ep. Stilling-
fleet's Orig. Sa.
l. 2. c. 4. § 6, 7.

In both which places, 'tis observable, That 'twas nothing but Instrumental Musick, which was made use of in those Cases, to awaken their Souls, and to stir up the Spirit of Prophecy in them. And from thence I argue *a Fortiori*, If these Musical Instruments were able to stir up the inspired Principles of their Souls, for such a mighty Thing, as the Conveying the Prophetick Spirit into another, among the Jews, certainly they may well be concluded proper and useful for the stirring up the Spirit of Prayer, and to move the Affections of the Soul, that they may be the fitter for the Worship of God in the Christian Church.

I may well here subjoin, what I find by many quoted concerning the regulating and sweetning, as well as stirring up of the Affections of the Heart towards God by this means; inasmuch, that it will delight in Sorrow as well as Joy, and make a Man chearful, even in his Lamentation and Mourning for his Sins, and when he is doing the severest Penances for them. The Reason whereof is excellently well set forth by our Judi-

Eccle. Pol. lib. 5.
§ 38.

cious Mr. Hooker.

"Touching Musical Harmony, (says he) whether by Instrument or by Voice, it being but of High and Low in Sounds, a due proportionable Disposition, such notwithstanding is the Force thereof, and so pleasing Effects it hath, in that very Part of Man which is most Divine, that some have been thereby induced to think, That the Soul it self by Nature is, or hath in it Harmony.

"A Thing which delighteth all Ages, and becometh all States; a Thing as seasonable in Grief as in Joy; as decent, as being added unto Actions of greatest Weight and Solemnity, as being used when Men sequestered themselves from Action. The Reason hereof is an admirable Facility which Musick hath to express and represent to the Mind, more inwardly
"than

“than any other sensible Mean, the very standing, rising and
 “falling; the very steps and inflections every way, the turns
 “and varieties of all Passions, whereunto the Mind is subject;
 “yea, so to imitate them, that whether it resemble unto us
 “the same State wherein our Minds already are, or a clean
 “contrary, we are not more contentedly by the one confirmed,
 “than changed and led away by the other. And so onward
 that excellent Man.

So that you see the admirable Use of Musick to regulate
 the Affections, as well as to move them in our Devotion.

I might here mention what wonderful Effects may be found
 in Prophane Authors concerning the Powers of Musick, as the
 Learned *Casaubon* and *Grævus* have observed. We are told of
 a famous Musician, who by Playing on his Instrument, could
 work upon *Alexander the Great*, to such a fit of Rage, as to
 force him, with great Fury and Wrath, to grasp his Sword
 ready for any Combat: and then again, by a curious turn of
 Art, presently be able to allay that Passion, and produce in
 him the quite contrary Effects of Gentleness and Mildness.
 The *Lacedæmonians*, a most obstinate sort of People, when di-
 vided among themselves, and at Variance even to a Civil War,
 were directed by the Oracle to hear the famous *Terpander*
 play upon his Harp, which, when they had done, they made
 up the Difference with Tears in their Eyes, and embracing one
 another, returned Friends. *Homer* introduces *Achilles* in the
 height of his Fury towards *Agamemnon*, appeased by Musick.

*Plutarch of
 Musick.*

Children, Musick, deemed it requisite, by the Assistance thereof, to Form and Compose the
 Minds of Youth to what was decent, sober and virtuous, believing the Use of Musick benefi-
 cially efficacious to incite to all serious Actions, &c. *Id.*

* The Greeks
 were careful
 to teach their

We are told also, That * *Pythagoras* did mollify fierce
 Minds by Musick. That *Asclepiades* did stop the rage of Se-
 dition. *Damon* reduc'd Peticulant and Debauched young Men
 to Modesty and Sobriety. And *Xenocrates* cured Mad men by
 the same Means.

* *Grævus in
 1 Sam. 10. 5.*

But I shall leave these, hoping we have no such to try the
 Experiment upon, and proceed

(3.) To another Use of Church-Musick, and particularly of
 the Organ, viz. That it will compose Men's Thoughts, and
 drive away Evil Suggestions from their Minds at their Devot-

tion. The Devil be sure is then most buſie to ply his Mischievous Suggestions, and to endeavour the diſcompoſing of Men's Minds, when at their Devotion they are ſeeking the Ruin of his Kingdom. Then it is, that he often injects Evil Imaginations before us; and tempts us, by raiſing inordinate Paſſions in our Hearts, and tries to make us wander from the great Buſineſs we are about.

But then, the Seasonableneſs of Muſick will help to recall our Minds, and keep them from ſuch a Roving and Wandering away from it. It will be a means to keep them from evil Objects, and from the fly and malignant Inſinuations of evil Angels, which repreſent them to our Minds. It will tend much to rid theſe, of all thoſe ſad and gloomy and melancholy and luſtful Imaginations, which may diſturb and diſcompoſe them. It will diſpel thoſe Clouds which make them heavy and dull. It will diſcharge thoſe irregular Paſſions, which do torment and vex them; and keep the Heart from being fretted with anxious Thoughts and racking Fears and diſtracting Doubts, which at that time may lye heavy upon them, and bring it in ſuch a ſedate and even Temper, as is beſt for Divine Contemplation and Prayer.

Muſick will bring the Soul into ſuch an Harmonious Order, as will make it ever enjoy a pleaſant ſtate of Peace and Tranquillity. The Reflections it will Prompt it to make, on all that is good and great, and the Meditations it will exalt in us, of the wonderful Works of the Creation and Providence, and the Happineſs is laid up in ſtore for good People, will always make glad the City of God, the Tabernacle of the moſt High, which the Soul of Man may be ſaid to be: and whatſoever does ſo, will be a Torment and Vexation to thoſe Evil Spirits *, who ſeek her deſtruction.

* *Damones ſugat Deythit.*
que. Ibid.

Hence we may take up a Saying, which is fathered upon Luther; *Seimus Muſicam Dæmonibus etiam inuſam & intolerabilem eſſe.* That the Devils cannot endure, but perfectly hate Muſick, and we have reaſon to believe it, becauſe there is no ſuch thing in Hell; but the oppoſite to that, viz. weeping, and wailing, and gnawing of Teeth. Quite oppoſite to the Representation of the State of the Bleſſed in the Kingdom of Heaven, where is Singing, and Rejoycing and Gladneſs. And to fit our ſelves for their Society, in the glorious Preſence of God, we muſt have our Minds calm'd, our Paſſions ſubdued, and

and our Souls tempered with the Precepts of Religion, for the fuller Reception of which, will the Charms of Musick give a great Preparation. And

(4.) This is another Use and Advantage of it; it will prepare us for the being better Edified in our Divine Service. For, when our Affections are hereby Raised, our Thoughts Composed, and our Minds made sedate and Calm, as we have seen, then shall we be in the fittest Disposition, the more seriously to attend upon, and the more eagerly bent to receive such Divine Instructions, as shall in the following Service, be offered to our Understanding. The Soul will then be qualified to take the best Impressions; the Head and the Heart will be enlivened; and the Ears and Eyes will be opened, through those most sweet and charming Sounds, whereby the Treasure of good Things will be conveyed into the Mind, and take the deeper Root in us; and so the whole Man will be Edified in the Precepts of Religion.

This Instrumental is Musick to make us most Knowing, as well as most Devout. Our Reason too, will reap a great Benefit by it, and we shall become the more Rational, and have a clearer insight into the Things above, by being awakened thereto in the Service of God, *with stringed Instruments and Organs.*

The pleasing Force of which is so irresistible, that Men must do Violence to their Natural Tempers (unless they are monstrously bad) to withstand it: This being so artificially fitted, as will make at the same Time a curious Address, as well to the Judgment as the Imagination, and must captivate both, unless to dull and stupid, as to be beneath the Capacity of

* Brutes.

* The Musick of Orpheus and Amphion, had Influence upon Fishes and Beasts. Sir William Tem-

ple's fourth Essay upon Poetry. The Powers of Musick (says he) are either felt or known by all Men, and are allowed to work strangely upon the Mind and the Body, the Passions and the Blood, to raise Joy and Grief, to give Pleasure and Pain, to cure Diseases, and the mortal Sting of the Tarantula, to give Motions to the Feet, as well as the Heart, to compose disturbed Thoughts, to assist and heighten Devotion it self. *Ibid.* p. 288. The Tarantula is a most venomous Spider, some say a Fly, so called from Tarentum, a Neapolitan City, where they most abound, whose Sting is deadly, yet curable by divers Sounds of Musick, *Sand's Travels.* fol. 249. I appeal to the Experience of Dissenters, whether they are not much affected, and think themselves edified with the pleasing Tone and Cadencies and Elevations of the Voice of their Preachers? and then, whether they might not be assisted with the sweeter Sounds of Musical Instruments?

*Quantum fle-
vi in Hymnis
& Canticis tu-
is, suave sonan-
tis Ecclesie
tue vocibus
commotus acri-
tir. Voces il-
le infuebant
Anibus meis,
et curabant
Pietatis,*

St. *Augustine*, among his Confessions which he makes to God in several Books, says, speaking of Church Musick, "How much did I weep at thy Hymns and Songs, being vehemently moved with the Voices of thy Melodious Church. Those Voices did flow in at my Ears, and thy Truth was melted into mine Heart, and from thence boiled up such an Affection of Piety, as did make my Tears to run down, and then it was well with me, because of them.

*Anibus meis, & eliquabatur Veritas tua in Cor meum, & ex ea, Effluat inde effe-
ctus Pietatis, & curabant Lacryma, & bene mihi erat cum eis.* Aug. Confes. lib. 9. in
Calce cap. 6.

It seems he was so affected therewith, that he shed Tears in Token of a Religious Joy, when his Ears were delighted with the Voices which sung forth the Praises of God, and his Heart instructed in the Matter of them. And notwithstanding, he seems to be afraid of being carried away with the former to the Hurt and Prejudice of the latter: yet he was forced to acknowledge, the great Profit the Church did receive by such a Custom, so fit for Edification*.

* Confes. L. 10.
c. 33.

I shall conclude this Particular with the Words of St. Basil to this effect, as I find them Translated by our Judicious Mr. Hooker. "Whereas (says he) the Holy Spirit saw that Mankind is unto Vertue hardly drawn, and that Righteousness is the least accounted of, by reason of the Proness of our Affections to that which delighteth. It pleased the Wisdom of the same Spirit to borrow from Melody that Pleasure, which mingled with heavenly Mysteries, causeth the smoothness and softness of that which toucheth the Ear, to convey as it were by stealth the Treasure of Good Things into Man's Mind. To this purpose were those Harmonious Tunes and Psalms devised for us, that they which are either in Years but young, or touching Perfection of Vertue, as yet not grown to Ripeness, might, when they think they sing, Learn.

"O the wise Conceit of that Heavenly Teacher, which hath by his Skill found out a way, that doing those Things, wherein we delight, we may also learn that whereby we profit!

Thus advantageous does the Use of Church Musick appear to be, to prepare us the better for Edification in the Divine Service.

(5thly

(5thly and Lastly) I come now in the last place to shew, That the Organ will make the whole Service of God be the more Solemn and August, and the People more Serious and Reverent when they are at it; and more Silent and Grave at their coming in or going out of the Church.

There is, besides at the several Times when the *Psalms* are sung, some other proper Times customarily made use of for the Organ to play some taking Lesson or decent Florish or other by it self, which goes by the Name of *Voluntaries*; and is chiefly to answer this last Use and Advantage of it.

This sort of Musick, is either made just before the Service begins, * which seems a very proper time for it, to engage the Congregation to a serious Thoughtfulness, and to a civil Deportment and Behaviour, when they are taking their Places, and about to enter upon the most Solemn Acts of Religion in the Worship of God. Or it is also used at the end of the *Psalms*, before the Lessons be read, to strike a reverential Awe upon our Spirits, and to melt us into a fit Temper to receive the best Impressions from the Word of God. And it is contrived as a new Ornament and Grace to carry us through the whole Service with Seriousness and Devout Attention, with Alacrity, Sobriety and Peace. Or lastly, It is used at the end of the whole, to take off some little whispering Disturbances, through the Levity of some People, and to drown that ungrateful rushing Murmur and Noise which the stirring of so many People together, at that time of going out of the Church, must occasion.

* As in the Dutch Church-
es, &c.

Vide Bishop of Cork's Duty of Singing, Cap. 3.

It being well provided and designed by the Piety and Prudence of our Governors, to let nothing there be heard in the House of God, but what is grateful and becoming that Holy Place. And especially during the Time of Divine Service, all Things should be performed with as great Silence and Reverence as is possible. Nothing is then to be heard but the Word of God, and the Voice of humble Supplicants; the Prayers of the Devout, and the Praises of such as be joyful in the Lord.

And therefore by the way, the indecent Noise which is too often made by the opening and clapping fast of Pew-doors (a Reason why anciently Seats in the Church had no Doors to them) and the nauseous Rawkings, and unnecessary Coughing and Spitting, which are made by the People, though little regarded,

regarded, come within the Censure of a Disturbance, and may doubtless in a great measure be avoided, if they be not at that time very much indisposed for Civility as well as Devotion.

Thus I have shewn, and I hope in some measure proved, The Use and Advantages, as well as the Lawfulness of Organs in the Christian Church.

It remains now that we make our sincere and constant Attendance to the Performance of our Duty in this best part of it established among us, where our Devotion being raised with the additional help of Musical Instruments, we may best acquaint our selves with the Excellency of our Service, and the Advantages of it.

III.

But there remains still another Particular to be discoursed in the Third Place, that imports the Answering the Objections, and, if possible, removing the Prejudices, which the Adversaries of Church-Musick, have against this Practice. And if this be not done, in vain will the Arguments prove which set forth the Use and Advantages of this Institution. I confess the former are more easily answered, than the latter taken away; however, having gone so far, I shall now briefly make an Attempt on both, and pray for Success.

Object. 1.

The Principal Objection I shall begin with, which is brought against this Custom and Practice of our Church, is, *That it is a Jewish Ceremony, and an Appointment of the Law, but was to be abolished in the Christian Church.* That, though it might suit well enough with that Infant State: yet now by the Coming of Christ, it is to be done away, as the other Ceremonies of the Law are. This is the utmost force of the Objection, as warranted by the Geneva Annotations on this Psalm, expressly speaking to that effect.

And 'tis great pity such pernicious Annotations should be suffered to be printed with the Bible, so contrary in many Places, to the Sense and Meaning of it. But for Answer to this Objection, which is very peremptorily made without any offer of Proof to justify it.

Sol. 1.

I say First, That the Institution of Musical Instruments in the Service of God, was never a part of the Ceremonial Law, neither was it appointed or prescribed by the Law; and for that

that Reason, the Use thereof, as of other Ceremonies, was not to be done away at the Coming of Christ. And now to shew, That this was no part of the Ceremonial Law, is very manifest for these two Reasons: 1. Because they were in use before that Law was given. And, 2. They were not established any where by the Law, nor till above Five hundred Years after the Ratifying and Sealing of it up.

As to the former, Their being in use before the Law, appears in that *Miriam the Prophetess* celebrated the *Israhites* Deliverance out of *Egypt*, with the Ceremony of Musical Instruments, on that Religious Account, *Exod. 15. 20.* And to like use, they might be used on other such like Occasions, as they were when *Saul* was made a Prophet; which was before the Institution of these, though long after the Time of *Moses*.

In short then, The Ceremonial Law was given and completely ratified by *Moses*: But we cannot find any where that he gives an Institution to these things; Instruments of Music were not appointed in Divine Service in his Time, though possibly they might be used then by others, as well as *Miriam*.

But in Answer to the latter, it is plain, That they were an Institution of *David's* in his most flourishing State; and the first time we read of their Establishment, is, at his welcoming home of the Ark from the *Philistines*: And *David* spake to the chief of the *Levites*, to appoint their Brethren to be Singers with Instruments of Music, *Psalteries*, and *Harp*s and *Cymbals* sounding, by lifting up the Voice with Joy. According to which, this, afterwards went by the Name of *David's Commandment*, and the Commandment of the Lord by his Prophets. Upon a very remarkable occasion it was so called, when good King *Hezekiah* restored this Custom again, which in the Reign of some evil Kings had been neglected.

From both which Places, it appearing to be of *David's* Institution, could not be a part of the Ceremonial Law, which was compleated before by *Moses*, *Deut. 12. 32.* in these Words (after he had bid *Israel* hearken unto the Statutes and unto the Judgments which he was to teach them—he says) *What thing soever I command you, observe to do it: Thou shalt not add thereto, nor diminish from it.*

Sol. 2.

I Answer in the Second Place, That if this Use of Instrumental Musick was a part of the Ceremonial Law and to be done away in Christ, it would have been as those other Typical things were, a Shadow of somewhat to come, which was to be done away by the Coming of that Substance; but no such thing being to be made appear, we may rationally conclude, this is not to be done away under the Gospel. But the same Reason for its first Institution, will always hold good, as long as People have dull and irregular Affections to be stirred up, and raised fit for Devotion, and such other Wants, as Musick is fit to supply. And 'tis as proper now in the Christian Church, to stir up Mens Minds, to compose their Thoughts, and to enflame their Devotion therewith, as it was in the Reign of David, and therefore as reasonable that it should be continued.

Object. 2.

It is again objected against this Custom, That 'tis not so edifying in the Christian Church, as we plead for, nor so proper, where we are not to worship God with External Ceremonies, and the outward Formality of Serving him, as the Jews did; but in Spirit and in Truth. And for this Reason Instrumental Musick ought to be abolished.

John 4. 23.

Sol.

To which I Answer, That it is no way Repugnant to the most Spiritual Worship whatsoever: But so far from being prejudicial to it, that 'tis highly advantageous to make the Christian Worship the more Spiritual, and to stir up the Affections of the Soul in order thereunto; and by means of it, to make us the more stedfastly and devoutly to cleave unto the Lord; and the more attentively to heed the Things that are spoken in his Service, for our better Edification, which I have already shewn. And the Experience of those, who have professed seriously to have received great Benefit by it, is a farther Argument to convince us of its Use; which, when we have Experienced likewise, will, I hope, oblige us to make the same Acknowledgment.

There be some other Objections among us against this Thing, of lesser Note, which scarce deserve a serious Answer. Some say, They don't like it, and they shall never endure it. Well, it may be so; but then it must argue the want of Prudence

dence in them, and respect to their own Credit, in not concealing that Dislike, because of the mean Opinion Men commonly have of such *Creatures as do not love Musick.

Such a Dislike argues a morose, lowre, and ill natur'd Disposition, or else a stupid, dull, and heavy Temper, and that in no small degree neither. Otherwise, so harmonious and piercing a Thing as that which is so every way adapted to accost and captivate with Pleasure, the Affections of a well compos'd Soul, must of necessity move it to a liking and a loving of it †. "This being wrought (as Boetius acquaints us) "through the answerableness of the Notes in Musick to those "in Nature.

* *Afinus ad Lyram.* Fab. Æsopi, &c. 414. By Sir R. L.

† They must have Hearts very dry and tough, says Mr. Hooker, Eccl. Pol. l. 5. § 38.

And sure he is of a rugged Temper, and hath an ill compos'd Soul, who feels not these Effects (meaning of calm'd Souls, raised Affections, and mollified Hearts, by means) of that grave and pleasant Harmony which doth accompany this Office, and we may fear he is not of David's Spirit; whose Ears are offended, whose Spirit is disturbed, or his Devotion hindered by Vocal or Instrumental Musick, says Dr. Camer's *Companion to the Temple*, Part 1. Sect. 8. § 2. Whoever find themselves wholly insensible to these Charms, would, I think, do well to keep their own Counsel, for fear of reproaching their own Temper, and bringing the Goodness of their Natures, if not of their Understandings into question, &c. Sir William Temple's *Essay of Poetry* at the very end, p. 240.

But however, if some People cannot conceal the present bent of their particular Disaffections, and the Dissonancy of an ill Temper, yet how do they know they shall never like this Thing?

To say so, does farther Argue a great Obstinacy and Perverseness of Mind in them; and that they say, They cannot, when in truth they will not. Certainly, nothing but an invincible Ignorance can excuse them in such a Saying, because 'tis plain there is no such an Impossibility in the Thing, but all People may like it if they will. And to speak so for the future, *That they never shall*, shews a Prophetick Spirit of Perverseness. That having too much Cause to know the Inflexibility and Stubbornness of their own Natural Tempers, they believe they shall never be able to polish and amend them, and by all their Endeavours to make their Passions obey their Reason.

But to regulate these, I must prescribe Church-Musick as the best Means; and if Mens Prejudices against the Service of our Church, be not too great and unreasonable, which is most

to be feared, That being duly and devoutly attended to, will in all probability effect the Cure.

So shall we be brought to live as Brethren, converse as Neighbours, and go up to the House of God as Friends, there jointly to partake of the great Blessings and Benefits of our *Excellent Service*. On which, it shall suffice at present to remark, That though there be great Harmony and Sweetness in our Church-Musick, yet none comparable to that in the *Liturgy* it self. So,

IV.

I come now in the last place, To conclude the whole, with an Exhortation to you, to stick heartily and devoutly to the Performance of that excellent Church-Service of ours established among us, as being the best and fittest of any in the whole Christian World, to answer the Ends of our Holy Profession, namely, to give us a peaceable and happy Life here, and to bring us to Heaven hereafter.

This Last is the great End we are all to Aim at, and That the best Means to direct our Aim and to carry us thither. A Church we have the Happiness to be Members of, which for the Soundness of its Doctrine, and Regularity of its Worship, is the Beauty of Christendom, and the Glory of the Reformation.

The Value of whose Discipline is only lessened for want of a stricter Execution, and That, though moderate in it self, if raised to its Primitive Usage, would be thought too rigorous and severe, and not well able to comport with the Difficulty of the Times, to solve a present Exigence.

But take the whole Constitution of our Church, as it stands. The Envy of our Neighbours, the great Bulwark against the Inundations of Heresie and Schism, the Hatred and Fear of the Church of Rome, and, I hope, the Rock of Ages, and there is no Comparison between this and any other Establishment in the Christian World: Against which, let neither the Malice of Devils, nor the Policy of Rome, nor the Craft of Geneva, be ever able to prevail; either to overthrow its Strength through a fatal Division among her Members, or to rife its Beauty, through a Deluge of Vice; or to undermine her Foundation by a Treacherous Comprehension.

Every Alteration in so well an ordered Constitution, will be for the worse, and give too great an Occasion for the Triumphs of

of her Enemies, who would be glad to have her Honour laid in the Dust.

This was not long since she wished for *Asylum* of our oppressed Neighbours, who would then have thought themselves the happiest Christians in the World, if they could but have obtained such an Establishment, or but the Favour of her Protection; but being, even beyond their Expectation, ready to receive them, is not however so heartily embraced and stuck to, as might well be expected from her, and pretended by many of those who are fled to us for Refuge.

And I speak it with Astonishment, That they, who thought they could never do or speak enough to promote its Interest, and advance its Glory, should hold so treacherous a Correspondence with those who unwarrantably separate from us, and cannot ever be thought to wish well to her Peace, when they so industriously seek to divide her Interest.

'Tis certainly too just a Reflection upon the Integrity of these Protestant Refugees, to partake of the Protection of the Church, without obeying the Laws of her Communion. Such do but too like the Viper's Brood, eat out the Bowels of their Mother that Nourishes them up, and maintains them with Ability to support themselves.

But let us be more Consistent with one another, and with our Christian Duties; and waving all By-Respects and Sinister Selfish Ends, let us firmly adhere to its Doctrine, Discipline, and Worship: So shall we best secure the Protestant Religion in General, by securing this best part of it Established among us; But chiefly hereby shall we secure our League with Heaven, and the Interest of our Immortal Souls, far beyond our Temporal Welfare and Interest, which this however, through the Blessing of God, will honestly promote, and therefore the more securely help to obtain.

We have all things that we can desire to accomplish Those great Ends; we of this Town particularly, have the Daily Sacrifice of Prayer in this House of God; we have with others an Accurate Form of Prayer, containing the most proper Method and pious Matter, and suitable Expressions fit for our Devotion. We have proper *Psalms* appointed to Praise God with, and proper Lessons, and constant Sermons to instruct us in our Duty. We have excellent Collects, and a most pathetical Litany to solicit our Heavenly Father, for the Mercies we

want; and to avert the Judgments and Dangers we fear. And now by a kinder Providence to our selves, than to our Neighbours, we have the proper Means of Instrumental Musick, to quicken our Hearts, and to raise our Affections, to make us the more Devout.

And so Edifying and Instructive, that it must be our Fault, if we be not constantly made the wiser and better for being here. It behoves us therefore to take care that we be here often, and that our Hearts be full of Faith and Love, of Humility and Devotion when we come, and then we need not doubt of having been heard and accepted when we go away.

And I must remind you, That, since now we have the best Advantages of any Church in the World, we should endeavour to be the best Christians in the World. We must be most wanting to our selves, if we be not; and our Accounts at the last, will be required according to the Talents given.

We may perhaps have the Vanity to imagine, that God will excuse us for our well Meaning, though in many Things we come short of our Duty. But let us not deceive our selves, and think to mock God, 'tis only doing of it will make us acceptable.

Let us then endeavour, to be as good Christians as we ought to be, by doing what is required of us; So shall we oblige God to dwell among us, and to delight to bless us with what we wish, with Health and Happiness, with Peace and Plenty; but above all with the Security of our Church and Religion, which we are most of all to desire.

For the doing of what is required is the best Sacrifice we can offer unto him. 'Tis by our good Lives we Praise and Engage him most. This makes the best Musick in the Ears of the Almighty, and is the chief Melody of our Hearts, to which Musical Instruments are purely subservient, as being a proper means to excite our Devotion, to quicken our Minds, and to raise our Affections towards him. But all this is to make us the more enflamed in our Love, and more ready in our Obedience. It being almost impossible to know God, and to be lively and devoutly affected towards him, but we must be obedient to him, and then we shall love what he loves, and hate what he hates; consequently we shall be more just in our Dealings, more upright in our Conversations, and more holy and sincere towards God and our Neighbour. Every way

*This a severe
Judgment not
to be so af-
fected.
Ezek. 33. 30,
31, 32, 33.*

way better fitted to glorify him in Heaven, when we can in fervent Devotion, be raised to glorify him here, with our cheerful Hearts and verdant Lives, through the help of Musical Instruments.

It will now argue a great deal of Arrogance and Singularity in any of us, to speak against the Use of These, which the Generality of Christians, not only in this Age, but in those that have been purer and better, have approved of, and looked upon, as of singular Use and Advantage, for those great Ends, and to help us forward in our Way to Happiness, according to the Primitive way of Worship by Psalms, and Hymns, and Spiritual Songs, and making Melody in our Hearts unto the Lord.

Surely this which is the Entertainment of Angels and just Men in their Glorified State, ought not to disgust any of us, who should endeavour the utmost we can to be qualified for their Company, and to bear a part of their happy Employment, which is with constant Readiness and Agility to obey the Will of God, and with everlasting Songs of Praise to magnify his ever glorious Name. This we are to begin here, and to perfect with them above in the Quire of Heaven.

And I will not detain you any longer at present, from the grateful Harmony which is to follow, through the Excellency of our Organ, and the Sweetness of, so many well tuned Voices as join in Comfort with it.

The Art of Singing Psalms, which some of you have happily learnt, may not unfitly be reckoned among those that are Divine: and has no less than the Holy Ghost for its Original, who taught the Patriarchs, the Prophets and the Primitive Christians, to utter the Praises of God with a Song. It being so commendable, and so religious an Accomplishment, as does become the greatest Person, and is not debased by the meanest, and in all probability, will not only raise your esteem, but your Devotion too.

By the Grace and Melody of this Vocal and Instrumental Musick together, I hope this Congregation will be kept in a continual Fervor fit for Devotion, and for receiving and retaining such Instructions from this Place, as may conduce to the making us first Sober and Religious Christians, then Happy and Glorious Saints.

The Charms of which may in time melt us into Love and so Charitable an Affection, as that we may all seek the Good and Welfare of each other. And, I hope, bring the Use of Artificial Singing and Divine Anthems again in request, that they may be both studied and practised too, as they were in the earlier Times of Christianity, immediately after the ceasing of that sort of Inspiration, in singing Psalms and Hymns, which was then extraordinary, and to supply the place of it.

Even as now, since the Expiration of some other Extraordinary Gifts which were then in the Church, the latter Ages must be supplied from Study and Learning, if at all. And the Pretenders now to Preaching and Praying by the Spirit, without these, will be altogether as vain, as their *ex tempore* Singing can be supposed to be without the Advantages of Art.

I am perswaded, if any thing takes us off from that Vanity, and prevents greater Confusion and Discord from the Minds of Men, it will be the Charms of Musick, which by the Subtlety of its Nature, and the insinuating Sweetness of its Sound, will strike deeper into the Heads of some, than the closest Reason possibly can into their Hearts. It may work out that Malady which first discomposes them, and then moves them to discompose others, and have the same Effect it had upon *Saul*, in making them well, and the Evil Spirit depart from them, and they be turned into other Men. Into Men of calmer Tempers, more Innocent Dispositions, and more Regular Affections.

It is reported to be the Saying of an Heathen Poet, *That God loves not those which love not Musick*. An Opinion indeed too Extravagant for a Christian Entertainment. However, we may observe this Curse commonly attends an Immelodious Constitution, that it argues a querulous, humourfom, ill-composed and ill-natured Temper, or else a very sowre and melancholy one*: which in the Opinion of the Hebrew Doctors, is quite unfit to entertain the *Sechinah*, or Glorious Presence of God. Among Minds disturb'd with Passion, and polluted Hearts, is not to be found the Divine and Gentle Spirit. Nay, we suppose the Good Angels themselves will quit the Guardianship of those, among whom they find such an uneasy Habitation. While they are most Harmonious themselves, they will like and befriend us most, when we are so too.

* *Spiritus Sanctus non residet super hominem inestum.*

שׁוֹנֵי
1 Kings 19.
11, 12.

And if we truly are so, nothing will more contribute to our Peace, Unity and Agreement among each other; but we shall be all knit together in one common Bond of Amity and Friendship; in one Communion and Fellowship. By this Means we shall be brought to mind the same Thing, to walk in the same Way, and at last Arrive at the same Happiness and blessed Society of Saints and Angels above, from a zealous and devout Imitation of them here; who readily do the Will of God in Heaven, and teach us to do the same on Earth, if we hope ever to come where they are, and with them to sing Eternal Praises and *Hallelujahs* unto him that sitteth upon the Throne, and to the Lamb for evermore. *Amen.*

To which Place O God of thy Infinite Mercy bring us All, through the Merits and Mediation of thy Son Jesus Christ our Lord. To whom with thy self and Blessed Spirit of Grace, be ascribed, as is most due, by us and by all the World, all Glory, Power, Might, Majesty and Dominion from henceforth and for ever. Amen.

F I N I S.

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F I N I S